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DUTY AND ADVANTAGE

OF INTEGRITY

IN PRIVATE AND PUBLIC LIFE

S A W B R I D G E, M A Y O R.

LONDON, *Guildhall, Tuesday the 8th Day of October 1776,*
and in the Sixteenth Year of the Reign of King G E O R G E
the Third of *Great Britain, &c.*

IT is Ordered, That the Thanks of this Court be given to the Re-
verend Mr. S A W B R I D G E, Chaplain to the Right Honourable the
Lord Mayor, for his Sermon preached before this Court and the
Liveries of the several Companies of this City, at the Parish Church
of St. *Lawrence Jewry*, on *Saturday* the Twenty-eighth Day of *Sep-*
tember last, before the Election of a Lord Mayor of this City for the
Year ensuing: And that he be desired to print the same.



R I X.

THE
DUTY AND ADVANTAGE OF INTEGRITY
IN
PRIVATE AND PUBLIC LIFE,
STATED
IN A DISCOURSE PREACHED SEPT. 28, 1776,
(BEING THE DAY OF ELECTING
A CHIEF MAGISTRATE FOR THE CITY OF LONDON)
BEFORE
THE RT. HON. JOHN SAWBRIDGE, LORD MAYOR,
THE ALDERMEN,
AND
LIVERY OF LONDON,

By the Rev. ^XWANLEY SAWBRIDGE, A. M.
CHAPLAIN TO HIS LORDSHIP.

L O N D O N :
PRINTED FOR EDWARD AND CHARLES DILLY.
MDCCLXXVI.

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THE ADVANTAGE OF INTEGRITY

IN

PRIVATE AND PUBLIC LIFE,

STATED

IN A DISCOURSE PREACHED SEPTEMBER 28, 1776,

ON THE DAY OF ELECTING

A CHIEF MAGISTRATE FOR THE CITY OF LONDON)

BY



THE RIGHT HONOURABLE LORD MAYOR,

THE ALDERMEN,

AND

CLERK OF LONDON,

IN THE CHURCH OF ST. MARTIN VINCENNY SAWBRIDGE, A.M.

CHAPLAIN TO HIS LORDSHIP

LONDON:

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MDCCLXXVI.

TO THE
RIGHT HONOURABLE
JOHN SAWBRIDGE,
LORD MAYOR,
AND THE
COURT OF ALDERMEN
OF
THE CITY OF LONDON,
THE FOLLOWING DISCOURSE,
PUBLISHED
AT THEIR REQUEST,
IS,
WITH THE GREATEST RESPECT,
INSCRIBED
BY
THEIR MOST OBEDIENT
AND
MOST HUMBLE SERVANT,
WANLEY SAWBRIDGE.

WANTLEY CRAWFORD

MOST HUMILLY REQUEST

AND

THEIR MOST OBLIGING

AND MOST OBLIGING

AND MOST OBLIGING

WITH THE BEST OF WISHES

AT THEIR REQUEST

THE FOLLOWING

THE CITY OF

COUNTY OF

FOR

JOHN B. CRAWFORD

RIGHT HONORABLE

TO THE

A

DISCOURSE, &c.

PROV. xi. former part of ver. 3.

The Integrity of the Upright shall guide him —

MAN, without dispute, uninfluenced by religion and virtue, is a vain, foolish, and sinful creature.—How ridiculous to the eye of sober unprejudiced reason are most of his pursuits! How feeble and unavailing to the over-taking of that happiness of which they are in chace are the guides selected by the major part of mankind, to lead the way for them in the great, the important career of human life!

Cast an eye upon the Sensualist and Voluptuary—He has chosen pleasure for his guide, and see only whither the enchantress will conduct him.—He has mistaken pleasure for happiness—and though disappointed, he still goes on to seek what he will never find, happiness in the grati-

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fication of his appetites.—With all the borrowed aid of an heated imagination, the object of his search eludes his grasp—his senses themselves grow languid—his mental faculties precluded every liberal and honorable employment of them, and exercised only upon schemes, as frivolous, as they have been immoral, become tasteless and inert; till at length the pitiful scene is closed by diseases, disgrace, and death.—

Nor are the promises of a bad Ambition less illusory.—The mind, under the guidance of this false and deceitful counsellor, rendered tumid and elated, by the specious colours of invitation, which this passion displays: in the place of enjoying those satisfactions, so vainly expected, and so eagerly courted, more usually makes shipwreck of its honour, its repose, its innocent recreations—the glare of grandeur, the pomp of courts, the fastidious hurry of business, the unmanly sycophancy of dependants, may captivate for a time—but if moments there be, when reason will unavoidably impose her sway, the air-built structure immediately dissolves, and its ruins discover but too plainly, the havock which Ambition, where self-aggrandisement is its sole object, is capable of making, not only in the general works of

of God's creation, but in the soul of him, who has madly given the reins to this passion, as the guide of his life and conduct.—

But see where cold and haggard Avarice advances, putting in the claims of a voluntary need, and misery, her inseparable companions, to guide and pilot us into the harbour of happiness and tranquillity—Avarice—which from an unnatural love of accumulating a mass of splendid trifles, can submit to starve in the midst of plenty—to practice, without any sense of religion, the duties (it prescribes) of mortification, and self-denial, in order only to gratify the vicious propensities of a sordid inclination—Avarice—which mistakes the means for the end, and, in verification of the poets fiction, is literally content to embrace the cloud instead of the goddess—

Not so the Man—who hath wisely made choice of Integrity, for the guide and governance of his actions: he has founded the edifice of his happiness, as well for this life as that which is to succeed it, upon a rock—The winds of Adversity may beat against it, or the insidious workings of Prosperity may seek to undermine it, but it is founded upon a basis too broad and firm, to be shaken by the one, or overturned by the other—Fortune may with-

draw her smiles, and attempt to terrify him with her frowns—but in vain——again, she may endeavour to dazzle him with her allurements—but without effect——Integrity holds an assured empire in his heart; and this is more than sufficient to baffle the fiercest of her attacks, or to resist the most artful of her endearments——That inward peace of mind, that conscious dignity of soul, that clear testimony of the love of God and good men, which this noble quality produces, are sources of delight and support superior, infinitely superior, to every thing, which vicious Luxury, a bad Ambition, or the sordid sin of Covetousness have to offer to their votaries——

But let us examine, Brethren, more particularly the claims of Integrity, to the title of the best rule and guide of our conduct, in both private and public life——Let us see whether the pretensions of this ancient and respectable counsellor are as well warranted from reason and experience, as we are most assured they are from the Book of Life, the sacred and awful Word of God——

The Integrity of the Upright shall guide him are the words of the wise and inspired SOLOMON. *Till I die, I will not remove my Integrity* is the pious
reso-

resolution of holy JOB—*Let Integrity and Uprightness preserve me* is the votive supplication of the enraptured PSALMIST—These it must be acknowledged are venerable authorities—authorities indeed beyond which there lies no appeal—they require not any sanction, but their own—

Let us however consider—whether sound Reason, when it contemplates this noble and right-useful quality, holds not the same language with Religion—Integrity, as the very word implies, combines in its idea, the united virtues of Probity, Honour, Honesty, and a never-failing regard to Truth.—As Charity has been with great propriety stiled a bright constellation of all the Christian morals—so Integrity comprehends, in its practice, an unremitting exercise of all those qualities which constitute the character of a perfectly just and upright man.—And how far useful a man thus distinguished is both to himself and community, confined only to the still, small walk of private life, the concurring suffrages of civilised nations, throughout all ages, were it necessary, might be here adduced to testify—

That it is the best and truest policy, as referred to the limited sphere of domestic arrangements, is an adage, whose truth time itself hath consecrated.—

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The Man of unblemished Integrity is sure to possess every one's confidence, to command every one's respect—They know they may trust him with their property, their reputation, with every thing most dear to them.—Is he engaged in the honourable profession of commerce—a correspondence, a connexion with him is on all sides eagerly courted: the riches of the universe, their merchandize must pass securely thro' his hands, whose heart permits him not to take any advantages, but those which the strictest Probity will justify.—

Has Providence placed him in a station of competency, so as to live from the resources of a family inheritance—his fortunes are likely to be the care of every one to whom he is known—his servants, his workmen, all within the reach of his influence, are in a manner interested, to guard and protect from spoil a character, whose principle of action is to wrong, to oppress no one.—

And should even God, for his own wise reasons, permit the sons of violence to invade, or the cruel hand of accident to disturb the Man of Integrity, in the wonted flow of the peace and affluence of his days—from the universal good-will his acquaintance bear him, he is more likely, than a man of an opposite cast, to emerge again from his present distress—

or, at worst, he is sure to have his setting sun attended with the pity, the applause and reverence of mankind—With regard to himself, the internal feelings of the man who has taken Integrity for his guide must needs be happy beyond all expression—Conscious of having unerringly made the Rule of Right his law with not a touch of remorse upon his mind from the sense of any deviation from the golden maxim, of doing to others, as he would himself be done unto; whether riches, as is highly probable, flow in upon him upon the wings of every wind—he enjoys his affluence with wisdom and moderation—or whether, as from their fleeting nature it will sometimes happen, they make themselves wings, and fly away, as an eagle towards heaven, he sees their departure without any unmanly terror, or dismay—his conscience is void of offence, his reputation is un-
 sullied, he possesses therefore his mind in peace; God he knows is on his side; nor has *he* any cause in the ebb of his fortune, who in the flow of it, had secured their esteem, to *fear what man can do unto him*—wrapped in the all-comforting cloak of his own uprightness, he can survey with decent fortitude the wreck of his estate, and console himself amidst the ruins, with the soul-cheering ejaculation
 of

of JOB: *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

But if in the line of private life, Integrity be the best and surest guide—with how continual and unclouded lustre, will it be seen to mark the steps of that man, who determines to make Integrity the unceasing plan of all his actions, in the discharge of the functions of any public station.

The law of uprightness, whether a man be placed upon the exalted heights of the most eminent conspicuity, or seated in the sequestered vales of humble obscurity, is a clear, unambiguous, decided law—and in the most elevated, as well as the lowest conditions of life, it will be found, *that he who walketh uprightly, walketh surely—*

But he not only *walketh surely* in respect of the private peace and enjoyment of his own mind—he *walketh surely* also with respect to the great and important relative character which he bears to others—

In any distinguished post of national or municipal appointment, Integrity is a virtue of the very first importance—a virtue, without which, the brightest talents, the most diffusive eloquence, the steadiest application, and the quickest dispatch, can never intitle a man to the applause and confidence of his consti-

tuentis——if he take not Integrity for his guide, the liveliest parts, and the readiest apprehension may only enable the senator to prostitute them to a higher or greater advantage——his oratory may serve him to gloss over, in somewhat fairer and more specious colours, his betrayal of the trust reposed in him—and his country and the interests of those he represents, may be sacrificed with more plausibility, and somewhat more tuneful periods——whereas, were Integrity made, as it ever ought to be, the principal characteristic of a senatorial station, inferior abilities, and a far less harmonized diction, will infinitely outweigh, in the scale of sound unprejudiced estimation, the superficial excellencies of the most shining elocution, untempered by unshaken Probity.——A man of this steady and unaffailable principle will never give his voice, without the concurring suffrage of his conscience bearing him witness, that he is consulting the real good of his country——his judgment may perhaps upon some few occasions fail him, but his heart in the great line of his duty will scarce ever lead him wrong; his very errors, if he commit any, will even gain him credit, as they will be known to have flowed from the genuine, the honest conviction of his mind.——Indeed in every respectable post which States

or Empires have to bestow, the man of unremitting Integrity will ever discharge the duties of it, with dignity to himself and eminent advantage to the Community—and I suppose it will scarcely admit of a doubt, that were this plain, but I fear almost antiquated, virtue suffered to pervade the offices of government, from the lowest to those of the first consideration; such government would be most respectable in the eye of the universe, and at the same time the most flourishing, from the assured interposing blessing of the almighty Author of it —

But in no situation is a strict Integrity more essentially requisite than in the seat of Public Justice. All the graces and powers of mind, joined to the most consummate knowledge of the forms and spirit of the laws, will be no compensation for the Want of Probity, in judicial proceedings—The law has been justly described, as utterly exempt from all influence of the passions—and no quality so effectual to place the public magistrate out of the reach of their dominion, as the virtue here insisted upon—In that breast where Integrity holds the sovereign and undivided empire, neither a false compassion, the suggestions of a party, nor even the partialities of the most intimate friendship, will ever be allowed to warp the judg-

ment—Under the guidance of this infallible directress, the magistrate, in the administration of justice, will ever determine according to the clearest rules of the purest uprightness—His decisions will indeed, whenever the case will admit of it, be tempered with mercy—But even mercy itself, all amiable as is the virtue, will have no more than its fair and honest consequence in *his* estimation, who hath resolved to hold the scales of equal and impartial justice. Justice he knows is the first, great attribute of the Deity—and no virtue of the heart, no duty of Christianity, so likely to elevate the earthly, to an humble indeed and distant resemblance of the heavenly Judge, as a clear decided Integrity. The public utility of a character thus marked is beyond all description—the respectableness of it is out of all strain of celebration—and the heart-felt satisfaction arising from a consciousness of meriting this honourable testimony as a magistrate, is only to be conceived by those, whose souls bear them witness, that Integrity has been their guide—

Such a one may with all safety, and without any imputation of vanity, apply to himself the words of holy **JOB**—*I put on righteousness, and it clothed me; my judgment was a robe and a diadem: I was eyes to the blind, and feet was I to the lame: I was a father to the*

poor; and the cause which I knew not, I searched out: and I brake the jaws of the wicked, and plucked the spoil out of his teeth: when the ear heard me then it blessed me, and when the eye saw me, it gave witness unto me——

To apply what has been said to the occasion of this day's solemnity — From these solemn walls, my Brethren, you are retiring to the annual discharge of a great and interesting duty of your municipal character, no less than to the electing to the supreme chair of magistracy a fit and able person to preside over the first commercial city of the world——

That the times we live in are exceedingly corrupt and degenerate, from even the appearance of virtue, is a sad and serious truth, too obvious to every one's notice——They are not the words of fickle gloom and superstition, which represent the people of this country, and very principally those who figure in the highest walks of life, as almost sunk into the most shameful and abandoned profligacy—Vice and irreligion, no longer modest enough to dissemble any enormity of character, stalk abroad barefaced and triumphant, braving the mid-day sun——Was it ever known that luxury and every species of dissipation had so generally pervaded every rank and order
of

of society, as in the age in which we exist? Can memory or even history furnish out any period at which an avowed prostitution of all public fame or reputation; so decided and unblushing a venality; in a word, so absolute a dereliction of any pretension to public virtue or patriotism, as (with but a few and therefore the more venerable exceptions) mark the history of the present moment?—The detestable maxim, that every man has his price, the author of which, whoever he was, deserves for his discovery the curses of his country, is no longer a problem for the speculative to dispute upon—it is maintained, it is even boasted, as the only wholesome rule of action, in every polite assembly—But an hour is at hand—perhaps nearer to us than we are aware of, when with a sad but unavailing retrospect, we may be inclined to exclaim with St. PAUL—*What fruit then had ye in those things whereof ye are now ashamed?* Nor need we the gift of any predictive spirit, to pronounce sentence with the same Apostle upon the manners and principles of the times, if no speedy reformation arise, that *the end of those things is death.* A death natural and civil—As individuals—a death final—to every ease and satisfaction of mind or body in a future state of existence.—In our public capa-

city—a death, or deprivation of the noble rights and liberties of our constitution——

At so alarming a crisis, when from such a combination of causes, the state of the nation is thus diseased and debilitated, it is the duty of every man, to apply his kind and helping hand, to stop, if possible, the ravages of the distemper;—but if of every man—much more is it the duty of public bodies of men—and, if of public bodies, infinitely more so is it the incumbent duty of the first body corporate in the universe, to administer its cordial and healing aid, to save, as far as in them lies, their drooping and deceduous country.——To this end—how careful, Brethren, ought you to be and circumspect, in the choice of those who are to represent, or preside over you.—The latter is the object of your present attention; and surely it demands your utmost consideration into whose hands you commit so important a trust, as that of chief magistrate of this great and opulent city——

Her citizens have been justly famous for their strenuous assertion of constitutional liberty—for their manly and nervous opposition to every man, and every measure, inimical to the true interest of their country.——May so laudable a spirit ever continue!

tinue! May it be held in all possible reverence!—
Let me add, may it right nobly exert itself upon the
present very critical moment!

Ill would it become me, Citizens, from the near
relation I bear to him, to insist at all upon the vir-
tues of the chief magistrate, who, by your favour,
now fills the chair of the first dignity you have to
confer——But so far, I hope, without charge of pre-
sumption, or indelicacy, I may venture as a votive in-
timation—I may be allowed, in my zeal for the pro-
sperity of a city, which has ever stood distinguished
for its patriotism, to offer my prayers—that, in giving
him a successor, your election may fall upon a gen-
tleman in whose character may center as affectionate
a love for his country and its laws, as firm a fortitude
in the support of civil and religious liberty, as equal
and impartial an administration of justice, as assiduous
an attention to the discharge of the duties of his
office, and, in a word, as assured an Integrity, as, I
hesitate not to affirm, animates the breast of the
Lord Mayor before whom I speak.——

May this cardinal, this especial virtue, which has
been the subject of the foregoing reflections, possess
the first place in the heart of your future Chief Ma-
gistrate!——May the light of his Integrity so shine
before

before his fellow-citizens, that we may not only see his good works!—but may it extend its influence to all within the reach or warmth of its rays!—May a sympathizing and fraternal similitude in every instance of commercial probity and civil patriotism, mark the conduct of every member of this illustrious Corporation!—

And for all and each of us—in the relation we bear to one another, and our country—may a congenial spirit enlighten and animate us, in every display of our private and public characters.—So shall we justly merit, for our public virtue and unremitting patriotism, the celebration which DAVID bestows upon SAUL and JONATHAN—*We shall be lovely and pleasant in our lives*—and under a transcendently superior idea—*In our deaths also we shall not be divided*—We shall change this bad world for the ravishing joys of another—Death will open to us the gates of everlasting life—Where our Integrity shall receive a reward as infinite in its nature, as it shall be endless in its duration—



F I N I S.